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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 3. CHICAGO, ILLINOIS, JAN. 29, E. M. 304 [C. E. 1903.] WHOLE No 954

Parry and Thrust.

Dare to live.

Hypocrisy is death.

No man kills through love.

Freedom is only for the strong.

Love forgives all of its losses.

Newspapers must be liars to live.

Saviors are sought only by the weak.

Marriage means that love's power is doubted.

A pessimist is one who dips his bread in gall.

An optimist is one who takes life sugar coated.

He who painted "The Vampire" should paint "The Tiger."

Religion is for those who can sin and keep up appearances.

Love comes to man as a blessing; ignorance turns it to a curse.

To count ears instead of votes would prove that the masses are asses.

Cranks are men who supply the oil with which the lamp of truth is kept burning.

Cupid shoots arrows maybe, but whoever saw him with a smoking revolver in his hand?

Ladies who blush in looking at nude pictures could save themselves by wearing smoked glasses.

All creative acts are equally clean and beautiful; the impurity which you see is all in your eye.

The state began in aggression, developed in aggression, and is aggression today. "Can the leopard change his spots?"

Russell Sage advises young men to buy real estate. Most of them could not afford to buy even seven by four feet.

King Edward is leaving England for a time. But let him go where he will, he cannot escape from his unsavory self even for a moment.

Men and women who think that they do right through the presence of police and the fear of jails should alone be made to pay for these.

American womanhood does not want Apostle Smoot in the Senate. American womanhood is quite willing that some men should dishonor themselves by entering the Senate.

Those who possess the earth may talk complaisantly about buying labor as they buy iron or coal, but iron and coal will never turn on them and say no.

The traction thieves are at it again in Chicago, and we may expect another Allen bill. Those who are willing to ride like crowded cattle must accept every yoke.

The indicted coal barons are already retaliating in threats to prosecute the Manufacturer's Association. While these two juggle the thing called law—three cheers for the state!

How great a fuss the police make over the occasional conventional murder. Thus it is that people hardly dare to go to bed at night. The police need their jobs, but they do not arrest Morgan.

In Newark, New Jersey, the courts are trying an alleged witch. When a woman can be arrested and tried on the charge of witchcraft the courts must be hard up for work. Why not try themselves?

They are trying to make a hero of John Mitchell. Every man who is acclaimed as a hero either becomes a tyrant or loses his place in public estimation. Keep clean of thrones, John Mitchell.

Mascagni goes back to Italy with a proper disgust for a nation which will tolerate a trust at the throat of art. The distinguished musician should remember that when they ask here "how much is that man worth?" they speak in terms of cash.

Massachusetts refuses to recognize a Dakota divorce. How now? is a thing which is right here very wrong a thousand miles away? Is "morality" geographical? Soon people will not know when it is proper to be shocked!

Is it worse to be a Mormon than to support prostitution? Is it worse to be a Mormon, than to persuade woman to deceive their husbands? Is it worse to be a Mormon than to be the keeper of a mistress or a harem? Is it worse to be a Mormon than to be a respectable citizen or a senator?

IRONICUS.

Is Woman a Responsible Being?

There are nations still in existence where women are denied the possession of a soul; but these nations are not civilized nations, yet I am not sure that either Germans or Englishmen really admit that women are beings possessed of a mind.

I have constantly heard Englishmen of "the good old school" say: "If a man steals my horse, my dog my poultry I have him arrested and he gets a few months' imprisonment if he steals my wife he remains at large, unmolested. Yet, is not my wife my most valuable property?" And that good Englishman is absolutely persuaded that his argument is unanswerable.

The other day, in a German paper, I read the following exquisitely delicious remark: "We have a treaty of extradition with Switzerland. If the man Giron had stolen the least valuable horse of the Crown Prince of Saxony we could have had him arrested in Geneva and returned to us; but as he stole only the wife of that Prince, the mother of his children, we can do nothing."

From all this we are bound to conclude that, in the eyes of many Germans and Englishmen, a woman is like a horse or any other animal, a thing, a "brute of no understanding," a being without a mind. In my ignorance I thought that when women left their husbands to follow other men they were, rightly or wrongly, using their own minds, acting on their own responsibility, and on their good or bad judgment.

will be. Yet nothing else could be expected, in a great majority of cases, than love turned to hate. The marriage couch is the grave of love, for the simple reason that the lovers have not been instructed on this point, and in their ignorance they destroy their ardent love and mutual attraction for each other, and turn them to hate and repugnance.

If I am at all qualified to judge in these matters I would say that it is not always excessive indulgence in the sex act that causes repugnance to develop, but the constant contact of the persons. This, I take it is the main cause for the death of love, and main cause of the desire of both to be released from the now galling marriage bonds.

If the young were properly instructed in sex matters so that they understood fully the powers and functions of their being, and learned in time the great benefit which would result from restraining their sensuous desires, there would no doubt be hundreds who would go through life together, reasonably happy and content with each other, where there are dozens now. It should also be thoroughly impressed upon the youth of both sexes, but upon the male sex in particular, that there is no prostitution except where the sex act is indulged without reciprocal love, and that such indulgence is a crime against nature.

Another cause for divorce is the double standard of morals which is still recognized for men and women. The man may browse around as he likes and indulge his animal propensities to his sensual heart's content, but his wife though capable of loving more than one man, with a pure love, dare not indulge her desires, for once even, unless she is willing to take the chance of being found out and forever thereafter barred from "respectable society." A single misstep so-called, for the woman, whether single or married seals her doom, so far as her standing in society is concerned, but the man may take ever so many missteps and even boast of it, yet his social standiug is not affected thereby. All this impresses the woman with the idea that she is looked upon by men as inferior to them, and that she must be held in subjection, which naturally enough increases her resentment, her rebellion.

The main cause of opposition to divorce laws seems to be the laxness of these laws. Opponents of divorce would force people to live together, whether possible to do so or not. Som of them are even advocating the establishment of the whippin post for the purpose of flogging wife deserters, just as if such cruelty would revive and rehabilitate a love long since dead and passed beyond all hope of resurrection..

No matter how stringent divorce laws may be made, those who can no longer live together will separate, even if one or both of the parties be obliged to leave the state or country, and if such separation and desertion should be made an extraditable offense it would no doubt have the effect of increasing the number of suicides and murders.

Do away with legalized monogamic marriage and allow men and women to make their own marriage contracts, with power to rescind on proper notice, and the problem will be solved.

C. H. WESSELER.

Ouray, Colo, Jan. 17th, 1903.

An Answer.

I profess to be an Anarchist.

I think I can enlighten Mrs. Bertha Moore as to the exact belief of a person who professes to be an Anarchist.

It is true that Anarchists want to abolish all law and government.

Mrs. Moore does not see how the great mass of people, as they are at present, can get along peaceably without being governed. Does she think they get along very peaceably *with* being governed? If she does, she is uncommonly optimistic. If she thinks there may be room for improvement in that respect, then it becomes a pertinent question whether government promotes peace or discord. Anarchists think government promotes discord. Those who think government promotes peace, have never given anything worthy to be called a reason for thinking

In other words, I thought that they were thinking beings. When a man steals a horse he takes him by the mane, or the mouth, and pulls him away with him. He does not say to the animal: "I like you; I will treat you better than your master; will you come with me?" He steals him, as he would an inanimate thing.

When a man asks a woman to elope with him he says to her: "I love you, I know you love me; leave your husband, who makes you unhappy, and come with me, who will make you happy." She reflects, and, through feelings of despair, of love, of passion, she yields and answers: "Yes, I will."

Now, her resolution may be most reprehensible, her conduct immoral; she may be a fool, anything you like; but she is not carried off by force; she acts of her own accord and free will, and is, I imagine, prepared to meet the consequences of her actions.

I have heard an English magistrate say to a man whose wife was accused of disorderly conduct: "You should look after your wife better than you do, and in future I will make you responsible for what she does. To-day, I will impose a fine of ten shillings. If you pay it I will set her free."

Now, this argument would be fairly good if the accused had been a dog. I should understand a magistrate saying to a man: "Your dog is a nuisance and a source of danger to your neighbors; if he causes any more damage, if I hear again that he has killed your neighbor's cat, eaten his poultry or bitten his children, I will hold you responsible, and make you pay the damages, plus some compensation." But a wife! inasmuch as, mind you, when a woman has committed a murder in England it is she that is hanged, not her husband.

I believe that women are quite prepared to accept the responsibility of their actions. The emancipation of women should be an accomplished fact by the declaration that she can do evil as well as good. And I am sure that if she wants credit for whatever good she does, she is also ready to accept the consequences of the mischief, to herself or to others, which she may make.—*Max O'Rell, in Chicago American.*

Cause and Cure of Married Misery.

The question of Marriage and Divorce seems now to be up for final discussion and solution, as was the chattel slave question, in this country, during the twenty years prior to its final settlement, by the abolishment of the institution.

Although at that time the fugitive slave law and Dred Scott decision had the appearance of more effectually intrenching the "divine institution," they were really its dying kick. So also, in all probability, shall we see a National Divorce Law passed within the next few years which will satisfy its adherents that nothing more is needed to forever establish the divine institution of Christian marriage through "holy wedlock." The institution, however, is doomed, and if not totally abolished will be so modified that nothing of its present binding and grinding force will be left.

There seems to be some diversity of opinion as to the principal cause, or causes, of divorce, among the opponents as well as its advocates. Susan B. Anthony, for instance, says; "The trouble commences when he asserts his right and she rebels against it. This is usually the beginning of a battle which is unequal from the first to last. He has gospel, law and public sentiment on his side; she has nothing but her outraged sense of ustice." This statement no doubt contains a great deal of truth, but let us see whether this really is the beginning of the trouble that usually ends with the woman's defeat. As long as the magnetic force of the male and the electric force of the female are still unimpaired they continue to attract, the two towards each other, and there is no assertion of rights and no rebellion, but as soon as these forces are neutralized, and the two made one by the marriage ceremony begin to repel each other, then the domineering of the man and the rebellion of the woman begin.

And how do these forces become neutralized? It is by constant contact and cohabitation. Always sleeping in the same bed, and never once suspecting what the result of such habit

so. They have simply been accustomed to take it for granted. Those who think government promotes discord, are ready to give reasons for thinking so.

There are two principal forms of discord—foreign and domestic. It can scarcely be disputed that almost all war and quarreling among nations is made by governments.

There is absolutely no statistical or other evidence to show that domestic discord is made any less by law and government. A few attempts to show any such thing—as when in England, some years ago, the flogging acts were said to have diminished crime,—soon proved fallacious. The best penological writers—Wines, Drahms, Havelock Ellis, e. g., acknowledge, with remarkable frankness, that neither humane discipline nor severe works any permanent decrease in crime.

What statistics, taken for a few successive decades, really do show is as follows:

1. The annual amount of each and all crime *fluctuates*, like that of rain, snow, or thunder.

2. Similarly, the *average* of annual amounts in each country is extremely constant.

3. Even the degree of deviation from the average is more regular than for most physical phenomena. Suicide might be supposed one of the most capricious among crimes. But, when Buckle wrote his *History of Civilization*, the suicide average, for a year, in London, had long been known as 240; and the actual rate circled about this fixed center, at the almost exact radius of 26—from 266, maximum, in the panic year 1846, to 213 in 1849; nay, the very weapons used were more predictable than the number of hail storms or unusually cold days.

4. By slow degrees, great changes occur. But law does not seem to have any connection with them. The modern Italian character, it has been remarked, almost exactly reverses the ancient Roman. We explain this by remarking that natural selection must, in each generation, for centuries, have thinned out the typical specimens of so pugnacious a people as the Romans.

5. The causes of minor fluctuations are less obvious. They are clearly very different from what might be guessed. Thus suicide is more common in hot weather than cold, indicating a connection with "midsummer madness" rather than with suffering. Yet madness is not, as charitable juries would have it, at all proved by suicide. Disappointment in love very often leads to self-destruction, *never* to insanity.

6. Among great standing causes of crime, one is *penal law*. The penologists, especially since Degeneracy began to be scientifically studied, are singularly unanimous in agreeing that while the number of Born, and Historical criminals proper, can only be affected by slow processes of evolution, Occasional and Impulsive criminals, are made virtually habitual by *punishment* alone.

As to Christianity, it certainly is not responsible for degradation of women, which reaches a lower point than anywhere else in countries where Christianity was never preached. All forms of ignorance and superstition co-operate to hinder the slow advance of civilization—none more energetically than government worship.

C. L. JAMES.

Some Home Matters.

EDITOR LUCIFER:—As you say you wish to hear from the "Storm Center," and as Comrade Morton is busy in our school, teaching the young idea not to *shoot* I will volunteer a few items. First of all, there is no storm here now. A friend wonders about "Discontent," and seems to think I am the most irrepressible one here. Not so. I have but one line to go on, and cannot stand still; the others have many lines of work, families to support, land to clear, roads to make, and other public work to do.

For years "Discontent" was published under great disadvantages, those engaged in the direct work, got only their board, going from house to house a week at a place for that. The small receipts sometimes hardly paid for paper and postage. The printing was done by hand, two men of the group who did the publishing, running the press two pages at a time, so that twice a week men who worked hard at other things, would leave their needed work for this labor of love; sometimes one couple and sometimes another, but the printing must be done no matter what or who else suffered, and when the list increased during the pending of the trials, I have known the comrades, after a long, hard days' work, run the press till nearly midnight.

There is plenty of other work being done, public work that does not pay in dollars and cents. Within the year there has been a pile driver built, a floating walk 465 feet long to where the boat lands, roads have been opened and partly worked, and now they are putting up a hall 62x60 and two stories high, the lower story for school room and printing office, and the upper floor for lectures, dancing, exhibitions, etc. Please remember that we have only about a hundred people here, men, women and children, and that all this work is voluntary. Some of our number who have lots are not here yet, some are away at work to get the means to build on and improve their lots.

Among the recent arrivals are Olivia Freelove Shepherd and her friend Fannie Spaulding, Mr. Lason, Col. and Mrs. Rucker, Professor Thompson, and a family from Salem, Ohio, named Smith, who have built their house, but are away at work to get other things needed, before coming to stay.

Last, but not least, Laura Smith Wood, with her not yet four year old boy.

LOIS WAISBROOKER.

„Out of Print" Pamphlets Free! Don't Overlook This.

One of Lucifer's friends has a small stock of "out of print" pamphlets which he wishes to give away. He also wants to aid Lucifer. He therefore offers to give, as long as the supply lasts, one each of the following named pamphlets to any one ordering books or subscriptions of us to the amount of fifty cents. That is, the purchaser gets what he orders, and *in addition* five pamphlets for which he is not asked to pay even the postage. This offer applies equally to old and new subscribers. These are the pamphlets:

In Behalf of Personal Liberty. A Letter from Julian Hawthorne on the Heywood Case. Also a Statement by M. Harman in regard to the prosecutions against Lucifer in Kansas several years ago.

United States vs. Heywood. Why the defendant should be released. Ed. W. Chamberlain's Letter to President Harrison, written Feb. 14, 1901. Also Judge Carpenter's charge to the jury in the same case.

A Good Man Sent to Prison. A Powerful Protest and Plea by Hugh O. Pentecost. This was called forth by the sentence of Moses Harman to a long term in the penitentiary for publishing a plainly-worded denunciation of a case of outrage upon a wife by her husband—a crime legalized by conventional marriage. "Woman's fight for freedom is on," said Mr. Pentecost. "He who is not with her is against her, but until women themselves shall become more generally awakened to the situation, and brave enough to speak out on it, the man who values his comfort and freedom more than right and reform may more safely take the risks of a trial for a nameless assault than of exposing in print and by mail the outrage of it."

Oration Commemorating the 151st Anniversary of the Birth of Thomas Paine, Author-Hero of the Revolution, Delivered at the seventh celebration of the Chicago Secular Union, Jan. 30, 1888, by President E. A. Stevens. Of this oration S. P. Putman wrote: "It is one of the best ever penned. . . It has historic imagination and what I call *juice*. . . . . It gives the heart of the matter, is vigorous and to the point. It gives *pictures* of Paine and not merely a record."

An Appeal to the Women of America in Behalf of Liberty and Justice to and for the Prosecuted and Persecuted Defenders of the Wives and Mothers of our Land. By C. L. James.

The supply of some of these pamphlets is small. "First come, first served," remember.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Concentration.

Ella Wheeler Wilcox, one of the poet-prophets of our time, tells us:

" There's lack of greatness in this generation—
And why? Because no more man centers on one thought.
We know this truth and yet we heed it not:
The secret of success is CONCENTRATION!

For many years Lucifer's editor and leading contributors have been concentrating their reformatory efforts upon the theme that seems to them most primary, fundamental, and therefore most necessary to be first attended to. We have argued that it is quite useless, and often worse than useless, to attempt to remove secondary and superficial causes while the basic cause of trouble remains unmolested and in full force.

Take the popular methods of removing poverty, vice and crime, by works of charity, by preaching, by punishments, such as fines, jails, penitentiaries, hangings. While all these remedies are tried, with constantly increasing zeal and cost in time, labor and money, the sum total of poverty, vice and crime is also increasing in still greater ratio.

In Chicago, for instance, we are taking much credit to ourselves for keeping alive thousands of families, and now the mayor and city council have passed an ordinance to set apart $25,000 of the people's money to establish a municipal "coal yard," from which coal is to be dispensed at cost to those able to pay, and FREE to those who can not pay. The natural result of this plan will be to increase the number of those who will report themselves unable to pay. Naturally, logically, these people having once accepted charity will be less averse to taking their places permanently in the pauper class. More and still more readily will they argue that the rich, having robbed them of their money and their opportunities to be self-supporting, should now support them through municipal bounty, much as the recipients of "pensions" look upon the aid they receive from "government" as their rightful DUES.

And thus year by year, the proportion of adults who have fallen by the way and have become a public charge, will increase, and in the same ratio will also increase the self-approbation of the coal barons, the manipulators of the Food-Trust and all other trusts, because of the fact that through taxation they will be obliged to support, out of their personal profits, so large an army of dependent paupers.

So much for the effect of charity, municipal and otherwise, upon those now living. What of its effect upon the UNBORN?

I need not say that this latter view of the case is incomparably the more disheartening; incomparably the more terrible.

If the "city fathers" and all charitably inclined citizens were to turn a deaf ear to the calls for help, a large proportion of the very poor would either die outright else become inmates of hospitals, poor farms, etc., and thus be prevented from reproducing their kind. As it is, charity will keep sufficient vitality in the bodies of these unfortunates, these more or less improvident and incapable adults, to enable them to reproduce a new crop of mental, moral and physical imbeciles—a new crop of such as never should be born—a crop of the "born tired," born without desire to live, except it be to wreak vengeance upon the class or classes who, or which, by prenatal instinct they feel to be their hereditary enemies.

If not born with hate and revenge in their hearts sufficient to make them fore-doomed criminals, that is, crimnals in the eyes of the present capitalistic rulers, they are born fore-doomed SLAVES, voting slaves and fighting slaves, with too little reasoning power, and too little energy to make effective and intelligent fighters for better conditions, better systems of economics, politics or ethical equities in general.

To such human material as this the public school is a curse, because inculcating government-worship, called "patriotism," which means obedience to capitalism.

For such the Sunday school and orthodox church teachings are simply cords and chains to make perpetual their slavery, mental, moral and physical.

Hence also the almost superhuman efforts of church-state leaders to keep down discussions of the basic principles on which rest the State, the church, marriage and divorce, especially the last two, since it is the CONTROL OF SEX through marriage that makes it possible to control the PRODUCT of sex—the new generation of human beings.

* * *

While "concentration" is absolutely necessary to success in any line of human endeavor, it seems to have also its disadvantages, its perils. Often and often, when trying to arouse the dormant public conscience to a just sense of the importance of free and responsible motherhood, as the most necessary factor in the problem of how to cure the evils of our present social order—or lack of order—I have been sharply criticised for my devotion to what my friends call my "hobby."

A few weeks ago, for example, Mr. Odelius, secretary of the "Chicago Society of Anthropology," took me to task for what he considered an exaggerated presentation of the evils of conventional marriage—of enslaved motherhood, unwelcome motherhood, as stated in my address before that Society on "Sexology as Related to Poverty, Vice and Crime." Such criticisms convince me that their authors have never yet had their attention directed to this subject as mine has been directed, and that the popular apathy in regard to this class of subjects makes it all the more necessary that some one should concentrate his efforts upon this line of reform, and, like Garrison when advocating another unpopular reform, say to all critics, whether friends or foes:

"I will not equivocate; I will not excuse; I will not recede a single inch, and I WILL BE HEARD!"

* * *

To show that others as well as myself have seen the necessity of concentration upon this line of reform I ask particular attention to the articles in this issue entitled the "Fall of Nations through Marriage," and "The Cause and Cure of Married Misery."

Brief replies to, or comments upon, the plans proposed by Friends Swift and Wesseler will be welcome to Lucifer's pages

M. HARMAN.

Paine Memorial.

Sunday Feb. 1, Dr. Juliet H. Severance will deliver an address before the Chicago Philosophical Society, in honor of the memory of Thomas Paine,—"Author-hero of the American Revolution"—at 72 Adams St., beginning at 8 o'clock p. m. Seats free; all invited.

A Veteran in Need.

Among the old-time helpers of Lucifer and its radical work, honorable mention should, on all suitable occasions, be made of Abner J. Pope. Not only as helper of Lucifer and of other radical reform journals but also of many worthy and needy individuals, few men of equal means have made a better record.

Bro. Pope is now a member of the colony of Liberalists who are trying to solve social and economic problems at the place called Home, Washington. He is eighty years old—forescore years YOUNG, as Dr. J. Rhodes Buchanan used to say, but though still young and active his strength is not equal to the task of clearing his two acres of ground and putting them in condition for planting to fruit trees and vines. Lucifer has helped him to build a house and in other ways, and now if all who have been recipients of his bounty in the past would do half as much to balance their account as Lucifer has done, there would be no need of asking aid from any one else.

This statement is made without authority from Bro. Pope himself, and without suggestion from any one, but learning the facts of the case from one who knows, we give them publicity, in the hope and belief that the friends of Lucifer will not allow this life-long worker in all good reforms to suffer from lack of a little co-operative aid, in his declining years.

Contributions can be sent direct to Bro. Pope, at Home, Wash., or to this office. All sums, down to a few postage stamps, intended to help our worthy and needy friend, will be promptly acknowledged by us, and also by the recipient himself.

The Fall of Nations Through Marriage.

At first view the thought of nations falling because of the marriage system will seem strained. This idea is the very opposite of that built into our moral and political treatises, where we learn that the family is the ground-work and preserver of the state. Yet on the contrary, the family is one of the present causes for the disintegration of states and nations.

The family is the only "honorable" mode for children to reach the world; children are necessary to keep up nations and races; the family is becoming objectionable and distasteful to increasingly large numbers; these people avoid the family and therefore have no children. Hence the population falls off, and the nation gradually dies from within. France is so dying. It is said that England has about reached the stationary point. We only keep our population up and increasing by foreign arrivals, with the result of rapidly diluting American blood into something else. Probably this dilution is good, for the only great thing American blood ever did was to throw off British sovereignty in the Eighteenth Century, and since then it has steadily succumbed to the lowest European ideals until the climax of the unspeakably degrading Philippine war. We are now as a nation a mob of such weaklings that we have lost self-government, having given the most wretched of men, greedy ward politicians called statesmen, the business of nominating and electing our public officers in their committee rooms, and of making all our laws for us. Eighty millions of this characterless mob of ours have fallen at the feet of a few piratical robbers, who by trusts and every form of legalized chicanery have reduced the great multitude to a cowardice and slavery beyond belief.

Now the few fighters against this degeneration are radicals. They are barred from any kind of commercial success by so fighting the iniquitous tyrants. How are they to have children? Another element, which I may call the next best, does not fight, but recognizes that men can not have principle and succeed. Hence they limit the number of their children, preferring not to bring innocent beings into this fierce hell of social struggle. Two classes are left to mainly people the country: the most selfish and coarse, and the ignorant and raw. What will be the nature of the American people after a period of this reproduction (1) by the worst and (2) the rawest?

If there were not the grievous stigma upon free children a counter movement might grow up. The first two elements of population, the radicals and the thoughtful next-best, might begin to produce offspring from a perception of their duty to do so. Hope for the future lies just here. The absurd prejudice against non-marriage born children being removed, the truly better elements would begin to have their proper quota of births. The tendency would be for these to increase just as that of the other class, the selfish and coarse, is to decrease. The blood of the nation would gradually change in character through this process, a higher type replacing the lower type. Through the increment of intelligent births a vital force toward a right revolution of the world would be supplied.

A Free Association Society, a non-Marriage Society, or call it by what name you will, is the great need. I know people who do not believe in marriage but who drift into it because they have no encouragement to form a union without it. Others on the contrary do not yield and have no children. It is clear that if anything considerable is to be accomplished in the ways suggested there must be associative action. If plain tendencies go on in civilized nations it may be that the sense of world obligation will before long have to be called in to keep the population of the Aryan or Western world even stationary. If it falls off seriously the Chinese and other Eastern races will submerge and swallow up the West. This sense of duty will appeal to the better rather than the worse type. Why should it not be made use of now to introduce a potent factor in social revolution? Why should the high-minded radicals be celibates, as the more spiritual types of Europe (priests and monks), and the more intellectual (scholars and fellows of universities) were, earlier, leaving the brute and bloody warrior class to people the earth?

MORRISON I. SWIFT.

"The Little Rift" From the Other Side.

EDITOR LUCIFER:—My attention was called to an article by Jay Cameron in Lucifer No. 952 by the misrepresentation he made of the wife of his friend. Since you know Mr. Cameron and his friend, and do not know his friend's wife, in justice to her I feel called upon to say a few words.

Mr. Cameron accuses the wife of his friend of wanting all of her husband's time when not at work. He accuses her of not wanting him to visit other women. If Mr Cameron possessed less conceit or felt his own importance less surely he would not be so blinded as to the facts. Mr. Cameron's friend and his friend's wife breakfast at 6:45 o'clock. She does not eat again until he returns from the office. He is supposed to leave the office at 4 o'clock. At 4:40 his wife begins to prepare supper. It seldom takes her more than three quarters of an hour to get it ready. Not having eaten anything since breakfast, she is hungry. The supper spoiling and her hunger increasing, she is naturally in an unpleasant frame of mind when he returns if it is after 6 o'clock, and it is her *hunger* that causes to ask her why he is so late, and not that she is so exceedingly desirous of having him by her side or afraid he is paying his respects to some other woman.

Mr. Cameron's friend's wife is almost a stranger in Chicago. She can count on her fingers all the people she knows and still have fingers left. If she happens to ask her husband about some women she has met or of whom she has heard, it does not indicate that she is jealous or is worrying in fear that he is spending his time with that woman when not at home.

JEANNETTE FORD.

With all due respect to Sister Jeannette, I would suggest that my friend's wife eat oftener if hunger causes her domestic jars.

JAY CAMERON.

Jay Cameron's friend's wife never feels hunger until time to prepare supper. She wouldn't sin against her stomach by eating when not hungry. Perhaps her husband's stomach would be in a healthier condition if he would do likewise.

J. FORD.

VARIOUS VOICES.

Eau Claire, Wis., C. L. James:—Since that eminent physician who thinks I don't know when I am dead, has neglected giving me his name and address, please inform him that if ever I find a hasty trip to Canada convenient I shall have use for his mortuary certificate—but not till then.

S. J. L., Newburg, N. Y.:—Was very sorry to read of Ida Craddock's end. Do you have her first edition of "Right Marital Living?" I would like very much to read it, as it is, I believe, on the same line as Karezza, Magnetation, and Zugassent's Discovery, which books are the most valued in my library. My wife and I cling close to these ideas and believe them right, Mr. Comstock's views to the contrary notwithstanding. The joy of living is in following these sentiments. Am glad the Comstock laws do not control all the literature of this kind.

Sadie A. Magoon, Home, Wash.:—I have lived at Home nearly a year and a half, and learned for the first time, through Lucifer, that one of our comrades had whipped a child with a board, another shook a boy for misplacing a boat, while another forced children to obey through superior physical strength. If this is true, the least I can say, is, I am astonished. So far as I have observed the children are left too free.

I do not wish it to be understood that I do not believe in freedom, for that would be untrue. I do however think children should not be so free that they disregard the freedom, rights, and property of others. I have seen nothing really malicious in our boys; and our girls, let me assure you, are as near perfection as it is possible for girls to be. Our boys are less so, because in my opinion not sufficiently restrained. It may be they are taught, but a little restraint is necessary. "Boys full of physical strength and life must let off steam," says one. Certainly; yet why more than girls?

I find too many Anarchists, and outside of Home, who think children must be free. By free, they mean to do as they choose. I cannot think they should be allowed that amount of freedom until they have at least first learned to always try in every possible manner to make every bird, fowl, animal, child and adult happy, instead of unhappy. If they neither can, or will learn this lesson I think they should not be permitted to mingle with them until they do. Whipping brutalizes, scoldings are nearly as bad, but while so young and immature, they need the kind, but firmly guiding, or restraining hand of those who love them, and know what is best for them.

Our Home is as near an Eden as any place on earth can be at present. If fate compelled me to live elsewhere I would be very unhappy.

D. L., Goshen, Ind.:—My subscription to "Lucifer" expires with No. 960 and I herewith enclose $1 for its renewal. Let us hear more of sex. Of course any observer will see that a frank discussion must, as yet, be done very cautiously. It might, even then, not be met with general approval and the motives of the writer might be called in question, while among those for whom the work was intended it might be met with indifference. To my mind, the case of the late Ida C. Craddock is a very plain one illustrative of the fierce conflict now being waged in the minds of humanity, between the superstitious race-beliefs handed down from generation to generation for ages, and the more rational teachings of science. But such men as Comstock and his kind should not be too severely judged for attempting to suppress sex knowledge, as they have undoubtedly not developed to a plane where they can see that knowledge in this line would result in the betterment of the race. They seem to have the great majority of the people on their side. They are perhaps ruled by public opinion, and it may reasonably be presumed that they must evolve to a higher point before we can expect them to change their views. Shall we conclude that it was the same class that poisoned Socrates? that crucified the carpenter of Nazareth? that compelled Galileo to confess that the earth does not move? that gibbeted Quakers? Shall the seeing be compelled to follow the blind?

I have been so fortunate as to obtain both of Mrs. Craddock's booklets and am astonished that there is anyone who could pronounce her writings vile or obscene. Some of it may not be scientific but her motives cannot be questioned. She pleads for the unborn and it is a pity that the assiduous and careful study and discussion of sex and its laws must be so hampered by ignorant, meddling brains, as a better knowledge of it, both as regards the rearing of children and the begetting of offspring, is surely conducive to the highest good of the human race. But whatever may be the motives of these "guards of humanity," it is high time that every thinker should think aloud and compare notes. The number of investigators and thinkers which are springing up so rapidly in this line, is a hopeful sign. But theories are not truths because they are new. Humanity surely needs, must and will have, sooner or later, a more accurate knowledge of this matter than it has at the present. No one can deny that before much can be done toward the prevention or cure of the wrong use of sex, whether found in the asylum, the brothel or the home, a great deal more must be known of the nature of sex than is now known. Very slow, in fact, inexcusably slow, has investigation been in this line, which, of course, can be explained in no other way than in the fact that the minds of the people are and always have been, "over-ridden, or even over-shadowed, by the ideas emerging from a supernaturalistic philosophy." If people are blinded by preconceived ideas, they will generally investigate no longer and so the truth will remain hid.

Concerning the many other reforms advocated in "Lucifer," I am not so much interested, as I consider the sex problem paramount, and would emphasize emphatically the old saying, "Let there be light;" not because the anthropomorphic God of tradition said so, but because it is the demand of the hour.

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The hedonist recognizes in the sex-instinct the origin and basis of all that is best and highest within us. He is not ashamed of it, like the hermits who find that uncleanliness is next to godliness, and hold fresh linen an abomination.—*Grant Allen.*

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